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A quarterly journal of parent education

Winter 1955-56

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A background of wide experience is evident in the article on public school integration, by ROBERT B. JOHNSON, PH.D. Presently conducting a study of the American Friends Service Committee's race relations program, for the Russell Sage Foundation, he has served as consultant to such organizations as the NAACP and the Southern Regional Council.

MARGARET MORGAN LAWRENCE, M.D., child psychiatrist and psychoanalyst, has an unusual perspective on how attitudes about race and color affect the growing child. In addition to having a private practice, she is Associate Director, Rockland Mental Health; Coordinating Psychiatrist, Harriet Tubman Clinic for Children; and Psychiatric Consultant, Herriman School.

RONALD S. CALLVERT is a businessman and a member of the Board of Directors of the CSAA. His article brings to our attention a hopeful aspect of the fight against prejudice.

The Director of the Department of Inter-religious Cooperation, Anti-Defamation League of B'nai B'rith, ARTHUR GILBERT is an ordained rabbi and editor of the *Christian Friends Bulletin*. He has written widely on religion and psychology, pastoral counseling and human relations, and has had experience in the fields of religious education and group work.

MARIAN ROLEN is staff consultant to Hospital Safety Service, a joint program of the American Hospital Association and the National Safety Council. The author of *The Woman on the Job*, she writes of "accident-proneness" from extensive knowledge.

Cover picture: *The Peaceable Kingdom*. EDWARD HICKS. Reproduced by permission of Abby Aldrich Rockefeller Folk Art Collection, Williamsburg, Va.

The many faces of prejudice

Many years ago I learned of a little incident which left a deep impression on me. A five-year-old boy attending kindergarten in a suburban New York community came home one day full of enthusiasm for a new friend, Charlie. He asked his mother if he might invite Charlie home to lunch one day. The mother gave her permission, but since she knew that there were several Negro children in the class, she asked, "By the way, is Charlie white or colored?" Her little boy replied, "I don't know, Mother. I forgot to look. I'll look the next time I see him."

I have told this story many times. It usually arouses considerable amusement — but it has tragic overtones. From now on the little boy will probably "look." He has learned from his mother, the principal source of his beliefs and values, that being white or colored makes a difference, that it is important. He has made the first step toward incorporating a set of distinctions that seem to be inevitable in the process of being an adult in our society.

But are they really inevitable? A young lady of my acquaintance once asked me to explain a certain technical term in connection with attitude measurement. So I started out: "Well, suppose we are interested in discovering the attitudes held by certain people toward Negroes." She interrupted me. "But that's ridiculous. That's like asking people what they think about *people*." Not many of us have reached that stage of indifference to the customary lines of de-

marcation, but the fact that it was even possible was in itself heartwarming.

This does not mean that distinctions are necessarily disturbing. People *are* divided — in their religious preferences, their cultural background, their nationality. These are differences with which we must live, and most of us would not eliminate them even if we could. It is when distinctions take on the form of negative discrimination, and become the excuse for ranking groups in a hierarchy of excellence or acceptability, that they give rise to the many faces of prejudice.

It is difficult to estimate the extent of prejudice against minority groups in this country; the statistics vary with the measuring-rod. One psychologist has expressed the opinion, on the basis of all data available, that a definite majority of Americans show prejudice against one group or another — Negroes, Jews, Catholics, Orientals, the foreign-born, or any combination of these and others. Not many of us would go so far as the character in a *New Yorker* cartoon who insisted that he hated everybody, irrespective of race, creed, or national origin; we are usually somewhat more selective in our dislikes; although there is a tendency for prejudice against one group to be accompanied by prejudice against others.

There are fashions in prejudice, too; they vary with geography, with economic class, with time. It is not so long ago that the Irish and German immigrants were the chief targets of criticism; among religious

groups, it is not so long ago since the Quakers were looked upon with suspicion. There is hope in these historical facts, because they indicate that prejudice may die. There is some discouragement in them, too, because they appear to show also that one form of prejudice dies only to be replaced by another. Prejudice has indeed many faces.

Yet if we look at the recent history of the United States, the discouragement gives way to the justifiable conviction that progress has been great. Our world does move. The Supreme Court decision of last year, declaring that forcible segregation of school children goes counter to the principles of our Constitution, was undoubtedly the most striking and dramatic symbol of that progress. It was so perceived not only in this country, but also by our friends abroad. I was one of a group of Americans in UNESCO House in Paris when the news was received. We had had a rather difficult time answering some of the questions about happenings at home. But that day we were overwhelmed by congratulations on this emphatic reaffirmation of American democracy. That day we walked with pride.

Some years ago a psychologist suggested that the unprejudiced persons are the non-conformists, those who refuse to accept the current patterns of behavior. That theory does not sound quite so reasonable today. Prejudice is becoming much less fashionable; racialism, at least the overt variety, has almost gone underground. There are fewer voices raised to defend a hierarchy of races. It has become almost an insult to say to someone, "You are prejudiced." There is a growing awareness of the harm that prejudice does both to the minority and the majority, and an increasingly troubled conscience regarding what remains to be done. We are moving toward a society in which the prejudiced person will be the non-conformist.

We still have a fairly long way to go, however, and a lot to do. Our chances of success will be improved if we see the problem not in terms of any single cause or

one cure. Prejudice thrives on stereotypes and misconceptions; it can be reduced in many cases by access to adequate information and by contact under conditions of equality. It is encouraged by discriminatory practices which give it environmental support and weakened when such support is removed. It grows more easily in persons who are insecure, who are prejudiced against themselves, who project their own faults and failings upon others. To the extent we can bring up our children to be happy and secure, to that extent we can discourage its development. It appears more readily in times of economic difficulty and frustration, and our success in keeping our economy sound will also mean success in combating prejudice. And it is learned — from teachers, from age-mates, from text books and the mass media, most of all from parents; but if it can be learned, so can its opposite — tolerance, respect, acceptance — also be learned, and taught. Prejudice may arise in many different ways, and reveal itself through a variety of acts and attitudes. It can also be reduced in different ways.

In the papers which follow, the contributors approach the basic problem of inter-group relations from varying backgrounds, and call upon a rich and relevant experience to aid their analysis. Like good doctors, they describe, diagnose, and in some cases prescribe specific treatment. Occasionally, however, even good doctors differ, especially when the disease is so complex, and it is doubtful whether all who read will agree with all that follows. Taken together, these articles testify to the growing concern with the problem of prejudice, the increased awareness of its many aspects, and the constructive spirit in which it can be approached. The writers have done us a service by reminding us of the task which still lies before us, by pointing the way to what we can do, and by revealing, in their ugly detail, the many faces of prejudice.

OTTO KLINEBERG, M.D.

*Professor, Department of Psychology,
Columbia University*

By Robert B. Johnson

The family's stake in desegregation

Ultimately, it is the family that will determine whether this period of historic change is to be one of bitterness and confusion or a rewarding experience for all

The recent Supreme Court decision and decree on public school segregation has served to remind those who have wondered whether segregation was unchristian, immoral, or anti-democratic, that as of May 18, 1954 it also became illegal and unconstitutional. Still, as this article is being written, over 9,000,000 white children and over 2,000,000 Negro children are still attending Southern public schools where racial segregation is the enforced policy. And in the North, the patterns of residential segregation add millions more to the number who still attend schools composed of one race only.

This, then, is a time for *stocktaking*. The process of school desegregation may offer citizens a new opportunity: a chance for school administrators and teachers to inventory their philosophy of education, and a chance for the family to consider its relationship and responsibilities to the school system, to community organizations, and to public school children.

To make such an inventory, it might be useful to consider the basic role of the family as the social scientist sees it, as well as the special position of the family in the process of desegregation, and the tremendously vital part that it can play in helping the transition to desegregated schools

to take place with a minimum of disturbance.

The family's unique function

In order to continue, every society must have some method of "socialization"—of introducing a new member to society. This is the family's primary function. Every society charges adults with the responsibility of raising children; therefore marriage and the family exist, in some form, wherever man exists. The family, everywhere, produces the child, nurtures him, translates his early impulses into constructive behavior, teaches him what his world is all about, and tells him how to treat his fellow man. It is the most important of all man's group memberships because *the family gets the child first*, does the first job of passing on the group's cultural heritage to the child, and teaches him who he is in relation to all people in the society.

The role of family life, and the role of the parent in relation to desegregation, might be viewed in the light of these brief background factors. Therefore, we should clarify what the social scientist means by *role*. In regard to family life, he means something fairly obvious: the family has a unique function, a special task, something it is *supposed to do*. And it is

perhaps the most important force that molds the child's life. It is the permanent stronghold to which the child returns from the ever-widening circles of neighborhood group, church, school and job; it maintains its influence as a source of authority, wisdom, and comfort, long after the child has passed into adulthood.

The role of the family in desegregation—its potential influence for good or evil—was well demonstrated in the cases of school strikes or “walkouts” that flared briefly in a handful of American cities. In these instances, the sentiments of individual parents in opposition to school authorities had results that were far less serious than they seemed on the surface, but which nevertheless were seized upon as justification for some of the fears that people had about desegregation. The situation has made us wonder: in what way is it possible to reach into homes and convince parents of school children where their responsibility lies? How can they be shown that their own personal attitudes must be subordinated to their public duty, and to the law and the morality of midcentury America? In this connection, we might explore some of the ways in which the family “works”—as scapegoat, as source of confusion and fear, as hope for the future, and as a bridge between child and community.

The family as scapegoat

We have a strong tendency to seek some one to blame, when we consider social problems like crime, divorce, delinquency, or racial prejudice. In this last connection, many lay blame at the door of the family. How often we hear: “Prejudice begins in the home” . . . “The family is at fault” . . . “It’s not the children who are prejudiced, but the parents.” From what we know of the family’s vitally important role in transmitting attitudes to the child, we can see that this is partly true, and it creates a dilemma, for these “offending” parents are often the hardest community segment of all to reach. We feel that increasingly

broadened techniques of getting through to families must be devised. We know that at present our best educational efforts reach only a small proportion of those parents who are so often held responsible for blocking advance.

The family as source of confusion and fear

Social scientists find it helpful to view each child as a member of a series of overlapping groups: family, neighborhood, school, play group, work group, and the like. The family is one of the most important of these. Yet when its beliefs conflict with those of another group to which the child belongs, it may be a source of great confusion to him. What of the child taught at home to believe himself superior or inferior to other groups, and then thrust into a democratic school situation where he cannot use his group membership to define his status, as at home? What of the child reared democratically at home, then thrust into a segregated school system that he has been taught to view as illegal or immoral? What if the child has one prejudiced parent and one non-prejudiced parent? Family and community must come into closer accord on this subject, to avoid throwing the child into conflict. Furthermore, both family and community must seek to minimize this confusion by bringing their beliefs closer to what our national morality and political philosophy support.

Moreover, the fears of the parent are often passed on to the child. In the process of school desegregation—as in most sharp social changes—the family, like many other community forces, invokes numerous fears and apprehensions about the unknown. Past observations of the desegregation process persuade us that these fears may be met successfully by calm, quiet, and reassuring counsel. For example, in some cities considering desegregation, white families expressed fear that Negro children had special diseases that white children might catch; Negro families expressed equally strong fears that white children might have lice in their

hair that Negro children might catch. Counselors have been able to advise both groups that the fears were groundless, and that the health facilities of school systems were adequate to handle specific problems as they arose.

In other communities, white families feared that Negroes coming from segregated schools would be inadequately prepared and might "lower school standards": Negro parents feared subjecting their children to a competition for which past experience had not prepared them. Experimental testing of student capacity has shown that the damage done by segregated and inferior schooling can be largely repaired. And NAACP Attorney Thurgood Marshall met this argument before the Supreme Court by suggesting: "put the dumb colored kids in with the dumb white kids; put the smart colored kids in with the smart white kids. It's that simple."

These and other fears exist among many families in communities contemplating school desegregation, and might be met most effectively by presenting actual evidence showing that in areas that have already successfully desegregated, the expected disasters have just not materialized.

The family as hope for the future

Many of us, especially psychiatrists, social scientists and social workers, are engaged in the arduous task of repairing damage done inadvertently to the child in the course of his rearing. As careful social science studies have shown, the absorbing of prejudicial attitudes from parents is one of these types of damage. A canvass of some 200 social scientists revealed that 90 per cent of them thought that segregation damaged the personality of the minority group child; and 80 per cent of them believed that it damaged the majority group child by teaching him moral cynicism and disrespect for authority. It further gives him an undemocratic idea of status differences and an unrealistic basis for self-evaluation, and frequently produces

conflict and guilt. Increasingly, segregation is coming to be viewed as a *two-edged sword*, damaging majority and minority group member alike.

As more and more American communities make progress toward successful school desegregation with a minimum of social disturbance, the family is seen to be the major hope of moving the individual child, whether of the majority or minority group, toward a realistic understanding of his own relationship and responsibility to others and his own position in regard to others. No other agency can successfully and permanently perform this function; and the family has no other alternative, if the child is to make the transition to a democratic community with calmness, sureness, and serenity.

As bridge between child and community

In the process of school desegregation, school boards must move voluntarily or be moved by action groups to initiate the necessary details: to announce a new segregation policy; redraw school boundary lines; reassign teachers and pupils; allocate facilities; counsel with community groups; and plan numerous other activities. Evidence shows that the effectiveness of desegregation is related to the efficiency, speed, and honesty of administrators in carrying out this task.

School children, being neither policy makers nor administrators, generally merely follow new instructions with little question. The ease, tranquility and even non-awareness with which students have adjusted to newly desegregated classrooms may be considered remarkable, in view of parental fears and anxieties. Yet, some students may be subject to initial confusion or uncertainty in meeting the new situation and will generally seek interpretation from their ultimate arbiters of wisdom—the parents.

It is here that the family must play its most important role, acting as a bridge of interpretation between the impersonalized processes of community change, and the

attitudes of the child in an altered setting. At this point, any reservations, vacillation, or downright opposition on the part of the parent will act as a source of even greater disturbance to the child. His brief uncertainties and queries about his altered social surroundings must be met with calmness, consistency, and a reinforcement of the school's non-discriminatory patterns. Quiet parental conviction that this is the right and moral thing to do, as well as customary and appropriate school behavior, is the best basis for reassurance.

Courses of action suggested

We cannot leave the parent dangling here, with these generalities. We suggest a few courses of action in relation to general community activity and more specific personal behavior.

Despite its tremendously important role in influencing and guiding the child's behavior, the family seems to have been

largely neglected in considerations of significant community forces aiding the desegregation process. This is true for many reasons: the term "the family" means all things to all men; the family is difficult to define, even more difficult to organize; and most difficult of all groups to identify for the purpose of establishing corrective communication.

Yet, we are continually reminded of the existence of this great force and its thirst for knowledge and guidance. As frequent as the comment, "Aren't the parents at fault?" is the earnest and almost plaintive question stated at meeting after meeting: "What can we as *parents* do to aid in this process of school desegregation?"

We suggest two kinds of answers. First, there are several types of general community action that all parents might be asked to support. These have been suggested and described aptly in the publications of many organizations.¹ We will only summarize briefly the general approach suggested by such organizations: get the best of these materials; know the background and the facts about desegregation and the conditions for successful desegregation; discuss the subject openly with friends and neighbors, particularly under the orderly guidance and sponsorship of conferences and workshops; work with school boards and groups interested in education, seeking statements of policy and orderly, honest desegregation procedures; seek greater racial integration of these boards and of PTA's and Mother's Clubs; seek out all other groups that are committed to desegregation and strive for coordinated, constructive community action.

The second approach suggested—more difficult, and yet even more valuable—is learning to live the *personally effective life*

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¹ Among the many organizations interested in this kind of work are the National Conference of Christians and Jews, The National Ass'n. for the Advancement of Colored People, Southern Regional Council, American Jewish Committee, American Friends Service Committee, The Anti-Defamation League of B'nai B'rith, National Council of Churches, Catholic Interracial Council, National Urban League, and the major youth serving agencies.

in race relations, and in a community seeking to achieve school desegregation. Some specific methods of carrying out this suggestion are to be found in the many materials available on prejudice in general and desegregation in particular. These can be referred to the parent by a competent specialist in intergroup relations. But in general, we suggest these five rules of thumb that might profitably be carried out by every American parent:

"Know then thyself." Be wary of stating "I'm not prejudiced." It is difficult for anyone reared in this culture to make such a statement with accuracy. Rather, try to adopt this credo: I am aware, or trying to be aware, of how prejudiced I am; I am trying to keep my prejudicial attitudes from being translated into discriminatory behavior; I am trying to reduce my prejudices — through education, contact, or thought; I will try not to pass on my prejudices to anyone, especially my child.

Know the facts—know what is effective. The parent must remember and act on the best of social science and racial "practitioner" knowledge, such as: one is not born with prejudices but has to be taught to hate; most forms of favorable intergroup contact will sharply reduce prejudice—especially if different groups come together to work toward a common goal; it is easier to reduce prejudicial attitudes by moving from segregated to non-segregated conditions than to change the conditions by lessening prejudicial attitudes.

(These are but a few of the things known about prejudice and discrimination and what things are effective in reducing them. Other data are easily obtainable. An extremely limited list of references for general principles of race relations and effective action would be: Kenneth Clark's *Desegregation: An Appraisal of the Evidence*; R. M. McIver's *The More Perfect Union*; R. M. Williams Jr.'s *The Resolution of Intergroup Tension*. For more specific procedures on desegregation,

consult Clark's *Prejudice and Your Child*; John Dean's and Alex Rosen's *Intergroup Relations*; R. M. Williams' and Margaret Ryan's *Schools in Transition*.)

Learn how to "silence a bigot." In the process of rapid racial change in American communities, there will be many loud voices of opposition raised in disparagement of minorities and desegregation which leave in their wake painful, embarrassed silences. We suggest that to be effective, the parent with a positive attitude must develop techniques of showing non-acceptance of such remarks, without actually disrupting each social situation. This is especially true if children are listening, and waiting to see where their parent will stand. Reinhold Niebuhr has suggested that when bigoted remarks are uttered, the conscientious person might strike a sensible balance by simply stating, "I do not agree with your opinion."

Learn how to handle tension incidents. This is an even harder task than the rest, for which we can suggest no specifics. However, sound articles have been written on handling tension incidents, and the avidness and excitement with which they have been received suggest that men and women of good will have been exposed to many tense and embarrassing situations without possessing an immediate answer to the question: "Oh, dear, what shall I do?" Here, we can only refer the reader to the valuable materials already published on this phase of the problem. Again, for reference to the most useful materials, we "pass the buck" to whatever intergroup relations worker the parent can find.

Set a good personal example. In a sense, this phrase is almost meaningless, since every person has a lot of leeway in defining for himself what is meant by "a good personal example." But in general, we mean that the non-professional parent who has positive conviction will be much more effective if he or she demonstrates by per-

sonal behavior a true belief in what so many Americans claim this country stands for. We mean that the person who shows in his occupational, organizational, neighborhood and social life that all manner of men are acceptable to him, if qualified on *non-ethnic grounds*, will be believed and respected for his racial opinions by *all*—including his own children.

In conclusion, let us restate an obvious fact: children watch, learn, and absorb the most subtle of cues. They are remarkably difficult to fool. In the long run, it will be the sincerity and honesty and conviction of the American parent that will

make racial desegregation succeed. We have indicated the tremendously important role of the family in transmitting the social heritage to the child; we also know that seldom can a beautiful flower grow from barren land. Our review of the role of the American family in advancing racial desegregation convinces us that despite the ambiguity and vagueness of that term "the family," it is ultimately the great force that will determine whether racial desegregation—in schools, or anywhere else—will be a period of confusion, bitterness, and acrimony, or a positive, rich and rewarding experience for all persons involved.

How prejudice begins

By Margaret Morgan Lawrence, M.D.

A child's feeling about people who are "different" is closely tied in with other feelings about himself and his family

In March of 1954, a family travelled to the South. The parents, when they were children, had lived mostly in middle-class insulation from the more crude and cruel forms of racial insult, and as a result of conscious planning involving housing and schools, they and their children had a relatively unsegregated life in their Eastern home. For these youngsters, then, the trip had a special impact, and their reactions were perhaps small instances of the drastic—but still incomplete—changes that have taken place in a generation.

These young travelers showed more than a mere sympathetic stirring when they saw poor housing and inadequate schools for Negroes, and Negro children raggedly dressed. They expressed more than ordinary pride in the joyous classrooms of a privileged university experimental grade school, also for Negroes.

The story of the past, daily contacts with persons older than their parents for whom "race problems" were an everyday conversation piece, a new awareness of the worldwide concern for human brotherhood—all these made this Southern trip, for these children, a significant adventure.

In the thirty years between the childhood of the younger travelers and that of their parents, there have been few developments in the area of human relations as dramatic as the popular response to the Supreme Court decision of May 17, 1954, on the issue of segregation in education. A world made small by improved means of communication *does* wash its dirty linen in full view of the rest of the world and this has important political implications. For some time, both whites and Negroes have experienced an inner restlessness: the whites because of the contradiction be-

tween performance and the democratic ideal; the Negroes, because, in deference to deep-seated fears and self-devaluation, they have been too willing to accept less than full participation in our democracy.

Concern for the worth of the individual has also engrossed the world generally as the tentativeness of life facing the dreadful potentialities of the H-bomb points up life's intrinsic value. The most frequently asked question in a large number of PTA meetings during the past five years has been: "What values in life shall I try to pass on to my children?" These stirrings of public and private conscience found at least one deeply satisfying answer when Americans heard that desegregation in all of the nation's schools was mandatory. Then it became clear that the law of the land had given voice to a widely felt need for integration, and that the Supreme Court decision was an embodiment of some of those values which parents today want to pass on to coming generations. Integration, when truly accomplished, will increase the stature of all our children.

The influence of family values

From the relatively widespread acceptance of the Supreme Court's rulings on desegregation and from the experience of desegregation where it has taken place in the schools, it appears that we have done a better job of preparing for this move than many of us had dared to hope. This readiness to move forward, to whatever extent it exists, must be due in large part to the kind of family life where parents, each having a goodly awareness of his own worth, can find the value and talents peculiar to each child.

A child's earliest sense of his own value comes from the family. As he grows older, other important adults and other children join the family members in helping the child discover who he is and what he can do. Similarly, the child receives from the family his first impression of what the world and its people are like and what is expected of him in relation to it and them.

Many basic attitudes towards himself and others are thus derived from the family.

To be sure, attitudes toward color and race do come out of the culture of which his family is part: out of the laws and customs of the community in which the child lives. But they also come to him through the medium of his family's feelings, beliefs and actions, and become an integral part of his picture of himself and of the world about him. They are not set apart as "color attitudes" but enter into his responses to mother, father, siblings, self, food, sex, and the like. Moreover, like other attitudes generated in a family setting, those related to color are derived not alone from what the parents say. More important are lifelong parental feelings and attitudes, some of which are perhaps even unknown to the parents themselves.

Along with the positive elements in the child's concept of the world and himself are included numerous fears which also come from the culture and are a part of the emotional life of the adults in the family. Such fears, of course, often spill over from one channel to another affecting many of the child's reactions and emotions.

One child's confusions

This would seem to have been the case with a four-year-old white child who had found it hard to get a feeling of closeness to his mother. Constantly worried about his older, chronically ill sister, she was hardly ever able to give him her full attention. One day she glanced at him briefly and said, with some irritation, "For Heaven's sake, go and wash—you're so dirty you look like a Negro!"

Weeks later, when Bobby was under the care of a specialist, he shouted angrily at the therapist "I don't like you! You're dirty! You're a Negro!"

As the therapist worked further with Bobby, she began to find evidence that he had combined two attitudes into one emotional reaction. Because his mother had pushed him away with the words

about being "dirty . . . like a Negro," he concluded that to be dirty was to be bad, and that since Negroes were dark (i.e. dirty) they, too, were bad. Fear that he was unworthy of his mother's love thus was carried over into a feeling that Negroes were unworthy of anybody's love. Two years later, when many of his problems had been resolved, Bobby entered the playroom eating a chocolate ice cream cone. "Do you like chocolate?" the therapist asked. And Bobby, giving her a comfortable one-armed hug, grinned and mumbled, "I like you." By then, Bobby was no longer afraid that an adult's love and concern might turn out to be false, and in losing that fear he had lost his sense of the unworthiness of anyone with a dark skin.

A mingling of feelings

In another instance we can see how attitudes towards skin color became part of a little girl's feelings toward herself and others, during the early development of such feelings.

Two three-year-old girls, one Negro, one white, were close friends in a nursery school. The two children were inseparable during school hours. The white mother called for her child at the end of the school day and walked around the corner with her to their home. The Negro child waved goodbye to her friend and her mother, was ushered into the school bus by a careful hand and delivered at the home of a relative, where her working mother met her. The Negro mother was a stranger to the three-year-old group until one day when she gave her daughter a birthday party in the classroom. Her daughter's friend approached her, frowning. "What are you?" she asked. "Are you French? Why don't you pick Sue up after school? I don't like you." The Negro mother reported that next day Sue appeared listless at home. When a family outing was suggested, she fretted and would not put on her outdoor clothing. When she and her mother were alone she confided,

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"I don't want to go out. The sun will make me brown. I don't want to be brown."

Two days passed before Sue could ask the question that really distressed her. "Why don't you come for me at school, mommy? Kate's mother comes for her." Sue's thoughts had run somewhat this way: "My mommy is a bad mommy. She is brown, too. Kate's mother is a good mommy. She is white. It is bad to be brown. I don't want to be brown." Sue's problem was of short duration. It helped that her mother, daddy and teacher said that they knew how she felt as she stepped into the bus, watching Kate and her mother walk off, arms about one another. They told her, too, that they were proud that she could help do the job of getting herself to the place where she met her mother every day. And in the course of realizing that her mother was a "good mommy," she also came to sense that her mother liked being brown.

Had Sue's doubt concerning her mother's love for her been more serious and unresolved, she might well have been left for life with the attitude, "Because I am brown, I have little value. I cannot be liked for myself, or trust myself to perform well in school and later in a job."

Attitude formation—a complex process

Thus we see that color attitudes originating in the early years of life may be closely associated with the basic concerns of life such as fear for one's own safety or doubt that one can ever be loved. From this it is an easy step to substitute expressions of dislike for dark-colored people for expressions of the primary, and more emotionally important, fear. An awareness of the complex process by which attitudes are formed and expressed is helpful in any attempt to promote, within the family, good attitudes towards people who belong traditionally to a different group.

Bobby does need to have the opportunity to sit next to the brown child whose family is a part of the life of his town. His list of American heroes should include

Carver and Bunche. But he needs more than the evidence of contact and knowledge. Feelings about color are not only a lesson that can be learned like one in geography or physics. These attitudes begin in the cradle with many others and day by day become a part of the growing personality. Those, therefore, who first guard and guide the child play a vital part in the education of the emotions. And for this important role both parents and teachers must be secure in their own values and recognize something of their own fears.

Parent-teacher discussion groups

I have been privileged to participate in groups of parents and groups of teachers who have met with their leaders on a regular weekly basis for as long as two years. They have talked of the children with whom they live and work, inquiring into the children's problems as well as into their own attitudes. They have looked at these attitudes functioning in relation to the children in their care and have watched their effects. They have seen faith in their own worth and ability translated into a child's knowledge of his own talents and inherent goodness. These parents and teachers in their daily contacts with children can help many truly to think highly of themselves, to function well, to be aware of the goodness of others.

Several groups of public school teachers are presently experimenting with this method of understanding children. They work together with psychologically trained

Southern School News

Southern School News, a monthly tabloid newspaper published by the Southern Education Reporting Service and written by a group of experienced newsmen, reached the end of its first, highly constructive year last summer. Designed to report objectively on developments pertaining to desegregation in Southern schools, it serves as a channel of information between schoolmen, and between educators and the lay public. Subscription fee is \$2.00 a year. Address: P. O. Box 6156, Acklen Station, Nashville, Tenn.

leaders. They intend to develop leaders for their own group and others from among their number. It is to be hoped that many more parent and teacher groups may be formed in the near future to work toward a better understanding of emotional development in the child and of the relationship of adult attitudes, including color attitudes, to the child's development. This would be a sound and fruitful approach. Such groups would consider integration in family, school and community, to the end that children may not have damaging experiences; that they be able to express themselves creatively; and that as adults they may value other men's opinions and their own.

A change in the law may so change conditions that people may see themselves in a better light and improve their functioning. In one town, a reduction in delinquency has been claimed since desegregation in schools was accomplished there.

An observer explained that the change in behavior on the part of Negro and white young people seemed to be related to the new contacts among white and Negro parents in groups, where they discussed their mutual problems. Certainly desegregation in schools and elsewhere will make for improved communication among all people.

Integration also can be hastened by helping parents and teachers to understand what is back of their attitudes and how to move toward change in them, if such change is needed. This change refers not only to feelings about color, but to the handling of other, more basic, feelings and an awareness of the individual's worth, which can then be shared with children. Lillian Smith in *Now Is The Time* has said, "Integration is a creative job—a process that will take effort, imagination, and faith." And it is part of the even larger creative job of building better family relationships for all parents and children.

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Prejudice: a problem in communication

Home and classroom can take a leaf from the book of big business where, increasingly, prejudice is recognized as a practical liability

"My twelve-year-old son has a problem," a good friend said to me. "His best pal in school is a brilliant Jewish boy named Paul. My boy is a natural athlete, but he's beginning to share many of Paul's interests in music and books. They go around together all the time. Then last week my boy came to me and said 'Dad, the other fellows don't like Paul. They say he's a sissy and a kike. They pick on him, and now I'm getting it too when I stick up for him. One of the fellows said I had to make up my mind between Paul or *them*.'"

The father looked troubled. "I've always told my boy," he said, "that he must choose his friends by their character, not their religion, their nationality or their color. I guess this is sort of a test. He's got to decide for himself whether to make concessions to the neighborhood gang. Somehow I wish he would put up a fight. He's got a couple of good fists and he knows how to use them."

I thought: The boy may fight, but he will find the battle is unequal. Eventually he will compromise with the gang, and he will try also to hold Paul's friendship. And like millions who have gone before him, Paul will understand.

The bigotry of the "gang" constantly looms before us. It takes the form of massive blocks of antagonism spotted through

our culture. We are in a hurry to break them up, for this is an exciting and impatient era in which we measure progress by drastic accomplishment. We hope within our life span to abolish war; we hope to cure polio, cancer and heart disease; we hope to fly to the moon. So great are our expectations that we tend, as mature adults, to view any compromise with bigotry as a betrayal of this country's destined achievements.

There are many ways, of course, to look at the problem of rooting out prejudice. It can be viewed through the eyes of the social worker, social scientist, educator, psychologist or psychiatrist, or it may be viewed less clinically, as in my case, through the eyes of a businessman interested in how people communicate with one another.

Prejudice is with us because it is communicated. Human beings infect one another with prejudice by what they say, how they say it. The virus also travels by non-verbal communication; a look, a glance, what one person does to another person, or what he does not do. As Myrdal, Clark¹ and many other students of prejudice have pointed out, the communi-

¹ *An American Dilemma*, by Gunnar Myrdal, Harper & Brothers, 1944. *Prejudice and Your Child*, by Kenneth B. Clark, Beacon Press, 1955.

cation of prejudice to children begins when they are very young. A researcher who talked to hundreds of five- to seven-year-old children in Philadelphia heard them innocently babbling such things as, "Negroes are bad. They have diseases all over them," and "You'd be afraid of them because some are real dark."²

Fear of the unknown

Among adults as well as children, prejudice communicates easily because it seems to align itself with the fear that most people feel toward the unknown or the different. A few years ago a test was given³ to 600 college students to identify their attitudes toward 49 groups of people, such as Arabs, Latvians, Atheists, Roman Catholics. Listed among the 49 groups were three imaginary kinds of people: Danireans, Pirenians and Wallonians. The college students disliked these imaginary people just as much as any of the real people. They regarded them as "different." They did not want to associate with Wallonians and they did not want their daughters to marry them.

Since communication carries prejudice into the mind, can communication take it out? Unfortunately, prejudice becomes deeply embedded, and while it can be easily agitated, the difficulties of removing it are immense. However, it seems likely that the economic and social aspects of prejudice—discrimination and segregation—can eventually be controlled by laws that say, in effect, "Do this because it is the will of the majority." Somewhat unexpectedly, perhaps, or at least unheralded, the evolving character of American business and industrial life may tend to weaken or soften prejudice.

Our urban industrial population is already a conglomerate. Partly because of legislation and partly out of economic necessity, industry is continually drawing

in more and more people of divergent racial and religious backgrounds. Now, merely mixing different sorts of people under one roof does not necessarily destroy stereotype prejudice, but in special circumstances that are gradually becoming less uncommon, it does create an environment in which prejudice and its symptoms can be weakened.

Take the case of Robert K., whom I knew first as a young boy and later as a young man seeking a job. Robert grew up in the suburbs of a quiet, medium-size city. The neighborhood was the sort some people call "nice." It had orderly, tree-lined streets and freshly painted homes. Most of the families were the dominant or average American strain: white, lower middle class, Protestant.

A laboratory of stereotypes

There was one Jewish family in the block, but Robert seldom played with these children. His mother told him, and so did the neighbors, that the Jewish family was "richer than we are, but we are better than they are." Robert often played with the children of two Irish Catholic families, and I recall being startled one day when I heard him refer to his playmates as "mackerel snappers." By the time he was out of high school, Robert was a laboratory of stereotyped hostilities. His unguarded conversation was sprinkled with the idioms of prejudice. He was anti-Semitic, anti-Catholic, anti-Negro. Not so incidentally, he also disliked women, not as individuals but collectively. He disliked college students, intellectuals, musicians, cripples, men with mustaches, and, for reasons that even he could not rationalize, all people who drove Pontiacs.

You might assume that Robert K. faced serious psychological and emotional stresses when he went to work as an accounting clerk in a factory, especially since his co-workers turned out to be an assortment of many different races, nationalities and creeds, and his boss a devout young Irish Catholic woman not much older than he.

² *Prejudice Can Be Unlearned*, by Catherine MacKenzie, *New York Times Magazine*, July 23, 1948.

³ *Problems in Prejudice*, by Eugene Hartley, King's Crown Press, 1946.

Actually Robert got along quite well. Now, some ten years later, he is a supervising foreman in the shop. His men like him. They say he is a good leader, sociable, scrupulously fair in his hiring and firing, sympathetic, a good listener. He is what industrial psychologists call a "people-oriented" foreman.

A new set of rules

It would be absurd to say that Robert modified his prejudices and his behavior simply because he grew up, or because he got to know people and understand them. Life is not so simple. What happened was that soon after Robert went to work he discovered the group to which he was assigned was a small social system in itself, a new little world entirely unlike school and neighborhood.

He had to accept immediately a set of tangible rules imposed on him by his supervisor and the management above her. Far more significantly, he found he was a member of a formal group or team, and that his supervisor was interested in his individual performance mainly as it contributed to the output of the group. Plainly he was expected, above all, to work cooperatively, to get along with people.

Dimly at first, then vividly, he became aware of another set of rules, even more demanding than those of management: the unwritten, informal rules of the employees in his group. These rules also required that he get along, and that he not be a rate buster, shirker, informant, or apple-polisher.

The penalties of prejudice

In adjusting to this small, boxed-in world, Robert soon sensed that severe penalties fell on those who disrupted either management's formal or his co-workers' informal rules. Overt prejudice was distinctly dangerous. It would lead to the supervisory verdict: "Robert K. isn't very promising. Can't seem to get along with other people." And it would lead to ostracism in a social system from which there

was no escape from nine in the morning until five at night.

Still another influence in the factory struck a deeper, heavier blow at Robert's stereotyped hostilities. Although a factory is authoritarian and probably could not function otherwise, there is a growing tendency to encourage employees—such as the clerical unit to which Robert first belonged—to work together in solving the day-to-day problems of getting work done. Week after week, Robert found himself sitting in small problem-solving meetings in which there was a good deal of open discussion.

During his school years Robert had mingled, of course, with people who were "different," but rarely in situations that so directly affected his self-interest. The problem-solving meetings in the factory were not voluntary associations. His co-workers needed his help and advice, and he needed theirs. Failure to evolve a way of working together meant a penalty.

Robert K. learned to respect people who were different from himself because he had to, not because he understood them. Even now, after ten years of working with people, his childhood stereotypes are with him, under careful control. The blunting of his prejudices was hardly his own achievement; most of the credit must go to the economic and social demands that an industrial environment placed upon him.

Bigotry is catching

Robert's adjustment to everyday exigencies might have been much easier, or might have been no problem at all, had he reached maturity with a character free of childish stereotypes. Shall we blame the neighborhood for his inadequacies? Shall we blame his parents? Is there really any way a parent can prevent a child from absorbing, as though from the air, the non-logical beliefs that Negroes are generally "lazy and dirty," that Jews are "clannish and aggressive"?

Since bigotry is all around us like the

common cold, children will catch it so long as adults have it. The nature of communication suggests a few counter measures that may possibly be helpful.

For one thing, let us as adults and parents search our own minds and hearts for traces of scar tissue, remnants of stereotypes, that cling through life. It is not so very hard to refrain from voicing stereotyped notions. It is much harder to avoid conveying non-verbal impressions that a child quickly grasps: a scornful look, a snobbish grimace, or an impulsive action.

Not long ago I heard a mother shamefacedly confess that while attending a movie with her young daughter she had suddenly pulled the child toward her when a Negro sat down beside the girl. The mother said revealingly: "I don't know what was the matter with me, because I really don't have any racial prejudice. Not a bit. I guess I was just startled, but Jane kept asking, 'Why did you grab

me, Mommy? What's the matter?' and I couldn't even try to explain."

Let us also examine the huckster's formula of incessantly "accenting the positive," a tendency I sometimes detect in the extreme in young mothers. To say sweetly to a child, "No, darling, Negroes are just like us, only different in color," is almost completely ineffectual when it opposes the emotion-packed belief that Negroes "have diseases all over them."

Instead of always resorting to mild reason, shall we tell the child that a stereotyped remark parroted from street or school is stupid, untruthful and the sort of thing that only ignorant people say? Some students of communications contend that the strong negative, not the weak positive, is a useful approach in combating dangers to society. We say for instance, "Don't jay walk," rarely resorting to, "Always walk straight across the street from corner to corner, staying within the white lines." We

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say, "If you must drink, *don't drive*," not, "Always be sober when you drive."

As Americans we believe, of course, in the efficacy of advertising, but to avoid disappointment perhaps we should not rely too heavily on direct propaganda advanced in behalf of tolerance. This is not to say that pleas for human understanding go unheeded. A magazine article, poster, film or advertisement that argues persuasively for human rights does have some effect on *some* people under *some* conditions. But among adults generally, a frontal assault on sentiments seems to meet stubborn resistance, perhaps because it has the flavor of a personal indictment or challenge. Tolerance can be "sold" to some people as though it were soap or toothpaste, but not to most people.

The British industrial psychiatrist, J. A. C. Brown,⁴ is among many students of human attitudes who have recently pointed out, or rather reiterated, that people's sentiments are not easily changed by what they read. Reading may prepare them for a change, but the change itself is most likely to occur in the course of *talking with other people*. In both industry and social service activities, observers have noted that attitude change often takes place with astonishing rapidity in small discussion groups, usually eight to twelve persons.

Group discussion goes on constantly in a factory of the sort where Robert K. works, but a similar program in the community calls for monumental efforts in planning and organization. As with most problems in communications, the results are somewhat uncertain. We cannot assume that group discussion is so magical that a random gathering of people, just any gathering, can break down prejudices merely by talking or solving problems. A dozen bigots can talk for hours about bigotry and only reinforce their own views. A dozen well-intentioned people of like

minds will only reconvince themselves. If there is to be any social accomplishment, group discussion requires the presence of dissenters, at least a few people whose attitudes need changing. There must be leadership, and within the group there must be wisdom that can be shared. Sometimes just one person has so much decency within him, and is so articulate, that he alone can sway the group.

Some time ago I sat in prolonged conference with a group of businessmen and talked about the problems of people working together. How can people learn to get along? What are the conditions that lead to harmony in a factory or an office? A young Canadian said he thought he knew the answer. "It is love," he said, "love of one's fellow men. This is the fundamental principle in successful cooperation."

The conferees stared. "Love?" someone echoed, and the rest of us laughed. For days we went on talking about critical industrial problems: unions, strikes, wages, conditions. Always the Canadian came back to his contention: without love there could be no harmony.

So we harassed him. We ridiculed him. He held fast. Then one day we sat around the table and found ourselves talking about loving one's neighbor as a vital principal in business life. One by one, we heard ourselves saying that yes, it was true, love *was* necessary if people were to get along. And so in a curious demonstration of the immense power of group discussion, this fragile principle became the consensus. I believed it then. I still do.

What weapons have we?

Compulsion; an environment that forces adjustment to realities; firm use of reason; love of one's neighbor—these are just some weapons that soften or root out prejudice. Their application is infinite because human beings are so infinitely complex. But if we continue to be impatient with the progress we make, if we keep striving, perhaps we shall have made headway even before men land on the moon.

⁴ *Social Psychology in Industry*, by J.A.C. Brown, Penguin, 1954.

The great text for our times, and for our children, is that
the deepening of one's own religious faith should
lead to more—not less—respect for the religion of others

Religious faith—barrier or bridge between people?

By Arthur Gilbert

Appalled by the calloused cruelty of the Nazis during World War II, leaders of religion vowed to assume a greater responsibility for building bridges among men.

The fact that such hatred could have been unleashed dramatized clearly the compelling need for a renewed understanding of the religious doctrine that all men are brothers, the children of One God. That a barbarism, reminiscent of the Dark Ages, had been revived in the upsurge of anti-Semitism, strongly underlined the urgent need for a clarification of Jewish-Christian relations.

Thus, American and European Christian churchmen, at the first assembly of the World Council of Churches in Amsterdam in 1948, declared: "We cannot forget that we meet in a land from which 110,000 Jews were taken to be murdered. Nor can we forget that we meet only five years after the extermination of 6,000,000 Jews . . . We must acknowledge in all humility that, too often, we have failed to fight with all our strength the age-old disorder which anti-Semitism represents. The churches in the past have helped to foster an image of the Jews as the sole enemies of Christ, which has contributed to anti-Semitism in the secular world . . . We call upon all the churches we represent to denounce anti-Semitism . . . as absolutely irreconcilable

with the profession and practice of the Christian faith. It is a sin against God and man."

That Catholics and Protestants, too, suffered the outrageous misfortune of persecution, demonstrated irrefutably that the Judaeo-Christian heritage itself was under attack. With its belief in the sovereignty of God over man and its respect for the dignity of the individual, this heritage stood strong as a bulwark against the onslaught of Hitler's paganism. Thus, religious adherents rediscovered their own particular faith, and at the same time they were compelled to look upon their brothers of diverse faith with a new respect. In recent years the continuous challenge of a revolutionary world has served to reemphasize the urgency of concerted action on the part of religiously-oriented people.

In order to further these purposes of interreligious understanding and cooperative social endeavor, church leaders, Protestant, Jewish and Catholic, have initiated many projects and programs, many of them directed toward children and youth, as the most likely targets for such education. However, despite the unquestioned need for these programs, all kinds of stumbling blocks have had to be recognized. Church traditions, social customs, theological teachings, the reluctance to abandon ster-

eotyped images, anxiety before the unknown, the defensive tendency to rationalize in the presence of guilt—these and other hindering factors meant that great resolution and patience were, and still are, necessary.

The church and prejudice: a paradox

One such factor that strikingly confronts these human relations agencies is the astounding paradox, revealed through scientific study, that the church itself both makes and unmakes prejudice. Although the creeds of the great religions stress brotherhood, their practices are frequently divisive. Social research has revealed that church-goers are both more and less prejudiced than the average. It has been found that those for whom religion's message of love is a significant aspect of life, are considerate friends to their neighbors. Others, however, who are more influenced by the political and social aspects of religious activities, use the absolutes of their faith to justify the secular practices of their own group, and discriminate against their neighbors. Parents, as well as teachers in intergroup relations, are thus challenged to realize that for a child to become affiliated with a church or taught the profession of a faith does not, by itself, insure that the concept of brotherhood will become a part of his daily living and of the way he reacts toward others. In order to achieve a genuine respect for all human beings, a child must experience an intense commitment to this faith. He must be led beyond ceremony and pageantry, beyond historical study and ethical exhortation, to the core of all religious belief. There, in a confrontation with God, the child will discover that he is a brother to all.

This was the lesson once espoused by a Hebrew rabbi who used to pray: "O Lord, may we not be like the lines which run parallel to each other, but may we be like the lines which enter the circle at different points and meet in the center." This is the subtle lesson that has to be taught over again: the more firmly a person holds on

to his faith, the more he is compelled to respect others. For the intensity of his belief will lead him straight to the center—to a realization that God, whose presence he feels, is also the Father of all men. God's love extends to all His children, whatever their color, religion, or nationality.

So church leaders are convinced that they must first deepen their congregants' commitment to a particular faith. They therefore urge parents to understand that the church is more than a social grouping, and that religious belief calls for more than affiliation because "it is the thing to do" or profession because "it is good Americanism." They point out that parents who distort religion's message in order to serve their own selfish ends harm their children, and by infecting them with bigotry and hate prevent them from experiencing the total impact of religion.

A look at the textbooks

In an effort to lessen such infection, church educators also have taken a fresh look at the contents of textbooks. Are the Christian church schools helping children understand the broad implications of religious faith relating to brotherhood? What do Protestant religious school texts say about Jews and Catholics? Are Jewish children in their religious schools given the opportunity to learn about their Christian neighbors? Does the interpretation of the story of the Crucifixion and the alleged "hypocrisy" and "legalism" of the Pharisees create antagonistic attitudes on the part of Catholic and Protestant parochial school children towards Jews? Are members of one faith group made familiar with the beliefs and practices of others? And when appropriate and pertinent material is available, is it presented in a sympathetic and understanding fashion? Or is the material condescending and hostile? To what extent does church school material contain articles and lessons that deal with a child's responsibility to live at peace with his neighbor despite differences in faith and creed?

The last ten years have witnessed a bold effort to answer these questions. Recently, the major Protestant publishing houses agreed to submit their material to a Review Committee operating under the auspices of the Yale Divinity School. This Review Committee will evaluate the church texts with respect to their impact on intergroup understanding and, in confidential meetings with editors and publishers, will make suggestions for revision and improvement. The Union of American Hebrew Congregations (Reform) has officially suggested to its constituent synagogues that Comparative Religion be introduced into the religious school curriculum. Although no text written under Reform auspices has yet been produced, most synagogue groups have inaugurated this program, and have built their curriculum around field trips to various Christian churches. Usually the visual experience is supplemented by Florence Fitch's colorful book and the film *One God*.¹ Some major Catholic parochial school systems also have adopted new history texts after a review committee of Catholic educators sharply criticized the old books, primarily because of their inadequate handling of human relations. Finally, representatives of Jewish agencies have had the opportunity to attend working sessions with Protestant denominational editors. Insights and experiences have been shared.

The problem is, however, that there are not enough materials for children on the theme of interreligious understanding; and those that have been produced are known only to a limited audience. Moreover, the utilization of such materials represents but a first step in the right direction. They do not inevitably change attitudes. Knowledge is not necessarily wisdom.

New techniques and materials

It is necessary, therefore, for parents to help children to face squarely the prejudices in their own hearts and to become aware of the pain and hurt inflicted by dis-

¹ A partial list of various kinds of materials for use in the furtherance of interreligious understanding has been supplied by the author of this article. See page 24.

Children's books with a religious background



Tish and Mike

By AGNES HICKSON

Three books based on experiences related to the life of a six-year-old child. Large, easy-to-read type and gay, full-color pictures by Randolph Chitwood.

1. TWO OF GOD'S CHILDREN

These stories explain to children that their parents understand some of the upsetting things a child feels but cannot express.

2. CHRISTMAS IS SPECIAL

Planned around the events of Christmas time, this book will help both young people and their parents rediscover the true meaning of Christmas.

3. DISCOVERIES

Tish and Mike find out some things about God's orderly world. With them, young readers will begin to understand the faithfulness of God's love.

Boards, 75¢ each; set of three, \$1.95

God's Family

By E. M. CONGER. Here are two completely different stories. The first, *The Adventures of Jeremy Brown*, is a swiftly moving adventure story of a young American who suddenly finds himself among the young Christians of ancient Rome. The second, *God's Mighty Acts*, presents the story of the Bible in a clear, readable combination of narrative and biblical text based on the Revised Standard Version. Illustrated in two colors by Gregor Thomson Goethals. Age 9. \$3.00

More than Words

Here are the words and phrases young people encounter in reading the Bible and hear in Church. Each is defined in the reader's own language, often by a brief story. Illustrated. Age 12. \$2.50



GREENWICH, CONNECTICUT

crimination. Other kinds of materials and new techniques have been devised to increase this deeper kind of understanding. Among these is the *open-end film*, a movie or filmstrip on prejudice which, to be effective, must be followed by discussion in which there is general participation.

Role-playing is another new device to be used. Through this technique young people are called upon spontaneously to play-act different roles in cases of discrimination. For example, what happens when a group of young people seek admission to a swimming pool, and the Negro boy or girl among them is denied admission? What will the others do? How does the gatekeeper feel? How does the person playing the role of the Negro feel? And do the others enter the pool or leave with the Negro? Do they know the law of their state as it applies to this act of discrimination? The young people act out these roles and the audience participates in analyzing what took place. Then they discuss together how it might have been had the roles been played differently. It is hoped that through the use of this technique young people will gain insight into the consequences of their behavior. Because of its ability to stir up deep feeling, however, this technique is both effective and dangerous and it must be used only under expert supervision.

The *Rumor Clinic Game* is still another method by which some of the insights of social psychology on prejudice are translated into a practical program piece for church and synagogue youth groups. Creation of this program was stimulated by the experiments of Professor Gordon Allport. It begins by flashing a picture on the screen, after which one viewer describes the picture to another who has not seen it. The second tells the third, the third a fourth, and so on. Usually the scene becomes distorted as the story passes from person to person, thus dramatically demonstrating the nature of rumor. In the discussion which follows, the kinds of distortion that have taken place are analyzed, and such revelation packs a punch. It is amaz-

ing to see how stereotyped conceptions about minority groups, or the prejudices of the viewers and hearers leap forth to be recognized as the cause of the distortion and the inaccuracy.

Actual acquaintances needed

But even these materials have only minimal effects unless they are supplemented by actual acquaintance between the children of different groups. At some point, Jewish and Christian young people must play and work together, to experience their common humanity. Youth leaders and teachers can be trained and prepared to make the best use of these occasions, and parents can both encourage them as they occur informally and also ask that they be planned under religious, school and community agency auspices.

Last summer, for example, the United Christian Youth Movement and the National Federation of Temple Youth (Jewish Reform) exchanged youth delegates at their national convocations for the first time. This activity was enthusiastically applauded, and now efforts are being made to extend this exchange program to regional and local levels. In several cities, Jewish and Protestant youth leaders, both Negro and white, are planning to spend a week-

Child Welfare Institute

The Institute of Child Welfare at the University of Minnesota, which played a significant role in the extension of the parent education movement made possible in the 1920's under a grant from the Laura Spelman Rockefeller Memorial, is celebrating its 30th Anniversary with a conference on "The Concept of Development," December 8 to 10, 1955.

New safety pamphlet

Your Child's Safety, containing articles by Harry F. Dietrich, M.D., and Sidonie Matsner Gruenberg, has recently been issued by the Public Affairs Committee, in cooperation with Nationwide Insurance. These articles relate accident prevention and safety measures to the child's general health and daily activities. The pamphlet is available from Public Affairs at 25c a copy.

end or two together in "retreats" for the purpose of sharing and learning. In many communities, Jewish and Protestant youth groups have visited each other's religious services and joined in fellowship after the prayers. The most successful of these programs, however are those in which young people meet, not specifically to learn about each other or to discuss prejudice, but to work or play or act together in a common cause. Cleaning out a playground, organizing a book collection for overseas schools, testing an illegal violation of anti-discrimination laws by swimming pools and bowling alleys—these have been some of the cooperative ventures in which Jewish and Christian young people have discovered their common humanity.

Problems and shortcomings

Unfortunately, such experiences have been too few. Leaders have been hesitant. They do not know what to do nor how to do it. There is no adequate guide book. Available resources and materials have not been fully listed. Too often, first programs become last programs, because the imagination falters, or the follow-through calls for more energy than the leadership is willing to expend.

Then, too, mistakes are inevitably made. In one city Catholic youth had joined Protestants and Jews in an interfaith weekend retreat. Carefully and cautiously the plans were executed, and the retreat succeeded for two years. The program had been centered around such social issues as discrimination and delinquency. In the third year, however, the emboldened leaders conducted a session on "our religious traditions." A rash and unskilled clergyman launched an attack on Catholicism during his presentation of his own faith. The Catholic bishop pulled his teenagers out of the program and it collapsed.

In another city, the Jews invited a nearby Protestant group from "across the tracks." The Jewish boys and girls, well-clothed and with cars at their disposal, outdid themselves in being hospitable and

gracious, only to excite the envy and jealousy of their Protestant friends. The church did not invite the Jewish group back, and the Jewish youngsters felt hurt and rebuffed. However, in many cities church groups fail to invite the local temple groups only because they are not sure whether the invitation will be welcome, or whether religious injunctions will impose restrictions on the program; and the leaders of these church groups do not know where to go to get the facts or how to go about intergroup programming.

The need for skilled leadership

This in itself dramatizes the need for dedicated and skilled leadership. Unfortunately, if the number of interested leaders is few, the skilled among them are fewer still. It is most important, therefore, that parents apply their most creative intelligence to this problem. For the central challenge of democracy is exactly this: Can men live together in concord in *spite* of their differences? It is our belief that only when these differences are understood and appreciated will a genuine harmony in diversity take place. This achievement ultimately must rest upon parents who encourage their children to have and make friends among all religious and racial and ethnic groups in our land. Textbooks that provide factual information, techniques that reveal hidden prejudices, contrived experiences that are designed to bring people together, are only the reinforcements in this worthy battle to achieve brotherhood. The major weapon remains the open heart, the family whose members welcome friendship experiences with all persons.

It will not suffice for parents "to arrange" experiences for their children with children of diverse faith as "exercises in broad-mindedness." Something more is demanded; and it is this that returns us to the original problem confronting religious leaders and educators of all faiths. We must help parents understand that contrived and manipulated efforts to achieve brotherhood—important and significant as they are—all

fall short. Rather, it is only as we come to believe with a genuine conviction that God has endowed all His children with uniqueness and individuality, holiness and dignity, that we will have attained the fullest kind of spiritual development. For then we shall have comprehended that the process of communication, of sharing with and learning about "others," is enriching and ennobling.

Thus, religious leaders need to preach a faith that cleanses and redeems, and to warn their congregants against the misuse of religion. A religion that denies an equal place for all men before the Presence of God makes for the worst kind of bigotry, for it clothes egotism with a cloak of holiness.

Needed: help from parents

Moreover, religious leaders very much need the help and assistance of parents. It is the parents who mold the character of their children. It is they who set the example and demonstrate the validity of the professed values. What is it, then, that we want of parents? We want them to probe deeply, themselves, into their own faith. Do they accept all men as brothers, or do they constantly emphasize the "otherness" of those who are not of the same religion, or color, or class, or nationality? Are they curious, intrigued, eager to learn about the beliefs and practices of their neighbors? Have they opened their lives and the lives of their children to new and different experiences? Do they feel that it is exciting to greet newcomers and strangers, or do they look them over cautiously and suspiciously in order to discover whether they are "like unto us"? Do they encourage differences or do they try to press everyone into one mold?

As parents are able to answer these questions affirmatively, the work of human relations agencies will become easier and ever more meaningful, and children will grow to greater stature in the knowledge that truth is never weakened by being shared.

1. *One God: The Ways We Worship Him*. Florence Mary Fitch. Lothrop Lee and Shepard. 144 pp. \$2.50.
2. *One God*. 16 mm., black and white or color. 37 minutes, distributed by Religious Film Libraries, 17 Park Place, New York 7, N. Y. \$10.00 rental.
3. *Your Neighbor Celebrates*. Tarcov and Rosenbaum. 31 pp. 10c. Published and distributed by the Anti-Defamation League, 515 Madison Ave., New York 22, N. Y.; This pamphlet describes the Jewish holidays for high school age students. Another pamphlet in this series is *Your Neighbor Worships*, which describes a synagogue and explains its artifacts.
4. *Your Neighbor Celebrates*. 16 mm., sound, black and white or color, 27 minutes, distributed by ADL. \$3.00 rental.
5. *Kit of Religious Articles*. Contains a prayer shawl, skull cap, Torah scroll, mezzuzah, havdolah candle and spice box, menorah, dreidel, haggadah, matzos, prayer book and Instruction Guide. Distributed by ADL.
6. A number of books describing various kinds of religious holidays and customs are listed in "Religion in Books for Children," *Child Study*, Fall, 1953.
7. *Holiday Story Book*. Compiled by the Child Study Ass'n. of America. Crowell. \$3.50.
8. For titles of a series of books on God and prayer written by Mary Alice Jones, Director of Children's Work for the Methodist Church, write to Editorial Division, the Methodist Church, 810 Broadway, Nashville 2, Tenn.
9. *Heritage*. 16 mm., sound, animated color cartoon, 8 minutes. A film on religion and citizenship. Produced jointly by the Anti-Defamation League, The United Christian Youth Movement and the Catholic Youth Organization. Distributed by ADL. \$1.50 rental. Other such films suitable for parent groups are *High Wall* and *Can We Immunize Against Prejudice?*
10. *Let's Get Down to Cases*. Jean Alexander. 28 pp. 15c. A pamphlet on the techniques of role playing. Produced by ADL & UCYM. Distributed by ADL.
11. *Rumor Clinic*. 35 mm. filmstrip, black and white with Instruction and Discussion Guide included. Purchase price: 50c. Distributed by the ADL.
12. *What Is A Jew?* Morris N. Kertzer. 4 pp. Single copies free; \$2.00 per hundred. Distributed by the American Jewish Committee. This pamphlet, in question and answer form, is useful both to young readers and adults.

Parents speaking—

Do we always recognize our own prejudices?

The Child Study Association of America has the opportunity to know many parent discussion groups, and their leaders, both at the Association's headquarters in New York City and in other settings.

The material that follows is from the record of a parent group in an urban area whose members came from several religious, racial and economic groups. Names and minor details have been changed to preserve the anonymity of these families, and the contribution of the leader has been omitted in order to highlight the words and situations as the parents presented them.

The meeting (the eighth in a series of twelve) had begun with a discussion of children's varied reactions to school. Mrs. Spencer had brought in a magazine article on differing theories of teaching reading. She read sections of this aloud to the group, and several parents spoke of their agreement and disagreement with the teaching methods used in the schools attended by their children.

"This discussion just shows how important it is to be able to choose your child's school," declared Mrs. Trenton. "That's why we were glad that Tommy got a partial scholarship so we could send him to a private school that we really like."

Mrs. Brent protested that although they had to send Alice and Jerry to the public school in their district, and therefore had no choice, their children were nevertheless getting a good education.

The discussion veered from educational methods to overall comparisons between public and private schools. There was an almost equal number of advocates of each,

though only a few members had children attending private schools.

"Tell me," said Mrs. Snyder to Mr. Lane, "why you say you would send your children to private school if you could afford it?"

When Mr. Lane had stated his reasons, Mrs. Snyder said that these made sense, "And yet," she continued, "I can't help but feel that many parents send a child to a private school so that he'll have friends from homes like his own." Mr. Allen protested that this was hardly true for his Beatrice, since her classmates came from families in many different economic brackets and with different cultural backgrounds.

"This may well be so," Mrs. Green said, "but after all, you are keeping your child in a carefully protected environment when he's in private school. You never need to worry that he'll make friends with children whose families you don't approve of."

"It seems to me that what some of you are saying in an indirect way is that those of us who prefer private schools are more prejudiced than those who prefer public schools. You talk as though we were using private schools to keep our children from having friends from backgrounds we don't like." This comment came from Mrs. Kress.

"Well, isn't it so?" asked Mrs. Hall. "After all, you can choose private schools, but with public schools you know your children will be with others from various backgrounds. That's just why we've kept our children in public school, even though we might manage to pay private school tuition."

"We can't afford private school," said another parent, "but I think we would prefer public school even if we had the choice,

just for the reason Mrs. Hall mentioned."

Mr. Flam said that he didn't think the issues were as clear cut as the group made them sound. Did sending a child to public school by choice really mean the parent had no prejudices? Didn't parents sometimes try to arrange in public schools the same kind of "protection" for their children that private schools afford? And after all, didn't many private schools have children from a variety of backgrounds?

"As I've sat here listening to this discussion," said another parent, "I've begun to wonder about this. It's true that we can't send our children to a public school out of our district. But I remember that one of the reasons we moved was because the school where we are now has a reputation for having a homogeneous group. My wife and I mentioned this beforehand, though at the time we thought of the school just as a place where our youngsters could get good teaching. But it's true that you never see children there who look ragged, and most of the youngsters attend the same Sunday Schools."

"And how about the complaints about what was happening in the East Hills District last year?" queried a father. "Remember when the School Board re-districted that area because of over-crowding in some of the schools? What was it that parents griped about over back fences but didn't dare say at the open meetings? Wasn't it that they didn't want the 'good' schools spoiled by the children from the 'other' schools?"

"You know, it's strange the way these things work," Mrs. Snyder said. "So often we think we're raising our children to be really tolerant and democratic. And then we do things unwittingly which contradict this in ways we least suspect. We may choose a private school for a number of reasons—some good, some bad. But some of the bad reasons—like trying to control our children's social contacts too much—seem to operate in what we do in regard to public schools, too. Prejudice certainly comes out in unexpected ways."

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Science says—

What do we really know about accident-proneness?

By Marian Rolan

"In 1952 in New York City, and for years previously, more children in age group one to five died from fatal accidents than from diphtheria, whooping cough, measles, German measles, poliomyelitis, rheumatic fever, meningitis and tuberculosis combined."

"Accidents are the greatest single threat to your child's life. Why is it that science can make great gains against disease while accidents continue to kill and maim? Why do some children seem to collect all the bruises while others go for years without accidents? Recent studies provide a clue. That clue could save your child's life."

The first quotation is from a recent article in the *American Journal of Public Health*. The second is from an article that appeared in a popular magazine. They both underscore the growing concern over the problems of accidents to children; and the second one holds out the hope that at last the answer to the problem has been found in the theory of "accident-proneness." Every parent, every teacher, every adult who is in any way responsible for the welfare of children shares this concern. But no parent, no teacher, and no adult who realizes his social responsibilities in the field of accident prevention can ignore the fact that the desire for speedy, simple solutions to pressing problems often leads to an over-emphasis of what can be, at best, only partial solutions.

The subject of accident-proneness—whether among adults or children—and its importance to the total picture of accident causation is extremely controversial at this time. It is only fair to alert the general

reader to some of the complexities of the problem so that he can more easily evaluate the conclusions set forth in reports and articles that come to his attention.

Our present state of knowledge indicates that it is doubtful that accident-proneness is a major causal factor in any but a relatively few of the thousands of accidental deaths and millions of accidental injuries that occur each year. It is the purpose of this article to present the reasons for this statement.

First, it is necessary to define the term. Accident-proneness generally means some personal characteristic of an individual that causes him to have accidents. In a statistical study dealing merely with numbers of accidents, all accident repeating may be seen as accident-proneness. This has resulted in the inclusion in this term of many diverse types of personal characteristics, physical disabilities as well as emotional instabilities.

As more clinical studies were undertaken, influenced by the psychosomatic theory of illness, the emphasis came to be more and more on the mental and emotional make-up of the individual having the accidents. Various such studies of people who have had accidents seem to show that many of them possess common traits. Investigators have not always agreed completely on these traits, but there was agreement that the accidents were a symptom of some form of personal maladjustment. It is this second—or clinical—emphasis which is most likely to be stressed today. There are definitions of accident-proneness that appear to include such physical defects as poor vision or hearing, but by and large the term is now restricted to psychological factors.

So, we have a definition of accident-proneness which implies that, at least for some people, accident prevention must enlist the aid of the psychotherapist. Are there many of these accident-prone people—children or adults? When a child repeatedly falls off his bicycle do his parents and teachers and physicians need to start worrying about his emotional adjustment to life in general? This is probably an oversimplification of the most popularly held view of accident-proneness. There have been, however, statements that there are psychological aspects in the background of all accidents.

Such a view of accident-proneness requires that we examine the basic assumptions upon which it rests. In doing so we find that back of this current emphasis on accident-proneness as a major factor in accident causation is an almost unbelievably complicated structure of theory and half-true assumptions. Findings in limited experimental studies are extended to the total population in questionable fashion. The tendency to confuse various definitions of accident-proneness has not helped any, either.

One of the major assumptions is that accident-repeaters account for the major proportion of the accidents that occur. At least two studies indicate that this assumption is not true and that most accidents are isolated occurrences. One study of adults showed that 74 percent of 35,000 accident cases happened to 86 percent of the total number of those involved in these accidents. In other words, there was no overwhelming number of "accident-repeaters."

A parallel assumption to the one that accident-repeaters account for most of the accidents is the assumption that this small group of accident-repeaters is a stable group. It is assumed that if you could isolate the accident-repeaters of any given period and remove them from the population, you would solve a major part of the accident prevention problem. There are many studies that show that during a stated period of time a small group of people will

have multiple accidents. But the important fact that is often ignored is that this group is a shifting one. At two different periods of time it is not composed of the same individuals. One analysis of accident records of a group of workers over three one-year periods showed no decline in total group therefore our only hope lies in the field of cases having high accident records each year.

Some studies of accident-repeaters deal with adults, some with pre-school children, some with grammar school children, and some with adolescents. There have been no studies which show that the accident-repeating pre-schooler is an accident-repeater as a grammar school pupil, as an adolescent, and as an adult. It is unwarranted, therefore, to assume that the accident-repeating pre-schooler is doomed to a life of multiple accidents unless drastic measures are taken.

A third assumption made is that a record of minor injuries has predictive value for major injuries—that the child who has many small cuts and bruises is heading for a major injury or even death. There is nothing in the literature to substantiate this. It may be true. It may not. Certainly if, as some studies indicate, most people have a history of many small injuries during their lifetime, then the emphasis upon the importance of small cuts and bruises would seem to be too great.

Since the composition of the accident-repeating group changes from one period to another, it is slight wonder that it is difficult to arrive at any simple description of the people in it. Attempts that have been made to demonstrate correlations between personality tests and accident records have been without any notable success. Attempts made to predict the number of different kinds of accidents that air force pilots would have on the basis of their scores on various tests such as speed of identification, discrimination reaction time, two-hand coordination and biographical data, were without success.

Are we saying in all this discussion, then,

that accident-proneness doesn't exist in some individuals and doesn't play a leading role in their having accidents? No. All we are saying is that the whole field of study needs careful re-examination. The statistical methods of approach that have been used in the past are currently under vigorous attack. The clinical approach may well prove to be the most fruitful, but will need considerable refinement and further analysis of the assumption on which it is based.

What probably needs emphasis at this point is the necessity of caution in estimating the importance of accident-proneness in the total accident picture. Certainly statements to the effect that everything possible has been done in this or that environment to make it non-hazardous and that therefore our only hope lies in the field of psychotherapy must be looked upon with suspicion. In a recent article in a widely read women's magazine, the statement is made that we have provided playgrounds to keep children off the street, that we have made streets and highways safe, that we have laws against impure foods and hazardous buildings and against motorists who have no sense of social responsibility. From this statement the inference is drawn that we have done everything possible in these various areas to protect children from injuries. Obviously we haven't done everything. We need only look about us to see that. We can pick up the daily newspaper and see that the traffic situation is still a mess; that there are violations of building codes by the thousands; that there are poisonous substances, labelled or unlabelled, daily within the reach of both children and adults.

Let us repeat, it is very probably true that some children (and some adults) have accidents as part of neurotic behavior patterns. One cannot ignore the insights into human behavior furnished by clinical studies. Some children may have accidents from feelings of guilt and a need to punish themselves. Some children may refuse to accept their own limitations and attempt to do things they are neither skillful enough nor

strong enough to do. Some children may have accidents from an unconscious hope of eliciting sympathy for their sufferings. All these factors may enter into the accidents of some children. But so far as is known now, it is an unwarranted assumption to suggest that these neurotic tendencies play a major part in more than a relatively small proportion of all the accidents that happen to children.

Accident causation is too complex to permit that we limit ourselves to any one approach. Careful analysis of accidents shows that in an overwhelming percentage of the cases, both unsafe acts on the part of individuals and unsafe conditions in the environment were involved. Therefore no avenue of attack on the problem should be disregarded. If a child shows repeated accidents and the environment in which he is living is not unusually hazardous, his vision, hearing, muscular coordination and general health should be checked. If none of these factors seems to account for his accident record, the possibility of neurotic difficulties should be considered.

In the meantime, the conventional approach of teaching both parents and children what hazards are about them in their everyday life should be continued. Very small children should be protected from hazards. Older children should be taught to cope with things and situations that are potentially dangerous.

In all probability the few children who may actually be accident-prone will need a greater degree of protection since by their disability they are less able to cope with situations that can be dangerous. Therefore the conventional approaches to accident prevention are necessary even in the very specialized area of accident-prevention for the accident-prone. These children will need to be kept free of injury in spite of themselves, so to speak. The theory of accident-proneness has added another factor to an already extremely complex problem. Fortunately, so far as is known now, it is not a numerically important factor.



Book reviews

Paradoxes of Everyday Life: A Psychoanalyst's Interpretations

By Milton R. Sapirstein, M.D.

New York: Random House, 1955; \$3.95

This is a book that people will urge their friends to read. It is written with such graphic imagery, in such a trenchant style, that it never fails to hold the reader's attention. Many of the ideas presented are challenging ones; Dr. Sapirstein's presentation makes them *all* seem so. The book as a whole is both provocative and provoking.

If the author's intention is to entertain and to stimulate his readers, and if the readers themselves are aware of this, the book can be considered a success. When the average person, however, picks up a volume by a noted psychoanalyst on the subject of paradoxes in human relations he is likely to expect that the discussion will be thorough as well as brilliant. The great danger in Dr. Sapirstein's brilliance is that it may blind the reader to a lack of thoroughness. What the author may have intended as wry comments on certain aspects of life becomes, at times, a dangerously inadequate statement of various problems and their solutions.

The section on "The Marriage Manual," for example, well describes the Victorian stereotype of A Husband and A Wife in their respective sexual roles. The author further shows how the efforts of such writers as Havelock Ellis to draw a more realistic picture of marriage relationships has resulted in the uncritical acceptance of a new

stereotype. Thus instead of the Victorian Lady who had no sexual demands to make, we now see as the ideal the ardently sexual woman. Her demands, says the author, only frighten and exhaust her partner, and this may well be the case in many instances. It is also true that many so-called manuals of today have overstressed the values of a "perfect" sexual relationship without duly noting that perfection is rarely achieved. Dr. Sapirstein, however, is not merely writing a better manual than these—though in part he has done so; he is calling at the same time for the discard of all such manuals as the basic cause of today's marital difficulties. He seems to overlook the possibility that at least some people turn to books for help *because* they already have difficulties.

Of even closer concern to the fields of child study and parent education are two sections entertainingly labelled, "Enigma Within a Paradox: The Neurotic Child from the 'Happy' Home," and "The Screaming Mother." Both of these deal with the important question of what kinds of controls should be imposed on children, by whom, in what manner and to what end. We can still call this the problem of discipline, in the best sense of that word. Dr. Sapirstein's discussion is pretty much limited to one aspect of discipline, i.e. the effect of authority, of one sort or another, on the young child.

"What on earth can be the matter with a child who fails to flourish," the author asks, when the home is apparently a happy one where the parents love and respect each other and their children? He then suggests some possible answers. It may be that family authority, once comfortably vested in the father, has been dissipated entirely in the shift of responsibilities to the mother. It may be that one parent is over-permissive, the other the opposite. It may be that parents who started out being indulgent to the toddler suddenly become frightened, and make extraordinary demands on the child for conformity. It may be that the parents are so passionately in love that the child

feels frozen out. It may be the child is so adored that he comes to feel he must carry the weight of his parents' emotions at the expense of his own.

It may be. Such suggestions presented dispassionately as possible explanations of distorted growth are entirely plausible and, indeed, not original with the author. In this book, however, such circumstances are presented as a breeding-ground for psychopathic personalities, the inevitable outcome of which will be such distortions. Acknowledging that home has become a happier place now that Father is not a Mosaic law-giver, the author nevertheless dwells at greater length on the possibility of severe neurosis developing from lack of a firm father image with which the child can identify.

So, too, in the case of the screaming mother. We would by no means disagree with the author that lack of self-control is not the only bad characteristic a mother may have, nor that there may be calm parents who do more damage than violent ones. We do say that a misleading impression is created when 12 pages extol the benefits of such maternal immaturity as yelling and screaming, while only two warn that this is not the whole answer to the problem of irritation and anger. Nothing, curiously, is said about possible benefits of childishly cantankerous fathers—only of strong silent dictators!

In the last chapter, Dr. Sapirstein discusses in a moving and eloquent manner some of the paradoxes of the mature man's search for freedom in control of himself and his environment. In it he says, for example, "All or nothing is an infantile slogan . . . at once absurd and tragic in its implications. We must learn to compromise to some extent, to limit our goals and accept, without feeling defrauded, partial satisfactions." Had he examined his other paradoxes as thoughtfully as he has this ultimate one, he would have made a far sounder contribution.

HELEN BURGESS
for the Book Review Committee

A Child Development Point of View, and Behavior and Misbehavior

By James L. Hymes, Jr.

New York: Prentice-Hall, 1955; \$3.00 each

These companion volumes are addressed to teachers, but they are excellent for parents, too, since they put the spotlight on children. What are our youngsters really like? How do they feel? How do they learn and grow?

The first book answers these questions by presenting in simple language the living, growing child from birth through adolescence. The author has a gift for phrases that tickle the fancy, and put his message across: "Every age of childhood has some rumbles." "Youngsters have flat tires, too. They get stalled." But "children *always* are ready to learn . . . Trees lie dormant. Seeds do. Spores do. Bears hibernate. But children, *never*." And to teachers and parents he says, "You have to develop a seismograph of your own" (to feel with children what they are feeling). The book's central message is that the best school experience comes when children like their teachers, like their work and themselves, and the author inspires teachers to work for these three goals with a knowledge of child development as their guide.

Behavior and Misbehavior discusses discipline. Discipline, in Mr. Hymes' language, means the teaching of good behavior. His central theme is that there are two kinds of children—the stable ones and those who have been emotionally wounded. In learning good behavior, the stable ones need straight teaching of what is expected of them. Since these children can take punishment and learn from it, this may include punishment in emergency situations.

The wounded ones, the children who strike out in their need, the trouble-makers, cannot take punishment, says the author. They need slow, patient remedial teaching. For these children are not misbehaving on purpose. "They cannot con-

trol their actions. Their hungers are too powerful."

This is an unconventional approach to the problem of discipline, and some may want to argue with Mr. Hymes, believing that there are always dangers in dividing children into groups this way. But in Mr. Hymes' persuasive style, the end result is inspirational. And perhaps, after all, this is his main purpose in both books—to inspire us all to take a fresh look at children and to look deep, with our hearts as well as our minds.

PENELOPE PINSON
for the Book Review Committee

You and Your Child's Health

By Paulette Kahn Hartrich. Foreword by Milton I. Levine, M.D.

New York: Harper & Bros., 1955; \$3.00

Many of us parents who conscientiously struggle along trying to do a better job with our children find ourselves beset at times with uncertainties and anxieties which become aggravated during periods of stress, such as a child's illness. At such times, many conflicting emotions may come into play; not only anxiety, but impatience, resentment and even hostility. ("Why did Mary have to get mumps the day before we were to leave on our vacation?") Guilt then overtakes us, even as we realize that our children may sense our mixed feelings, and react unfavorably.

In this practical yet sensitive book, the author, a parent discussion group leader and mother of two, discusses parents' ambivalent feelings, noting that as we learn to understand them more fully there is a better chance that the child will not be unduly affected by them.

Mrs. Hartrich points out that each child's reaction to an unpleasant visit to the doctor or dentist, an illness or operation, will be affected, at least in part, by the particular stage of growth he is in, his personality, his earlier experiences, and his basic feelings about himself and his

parental relationships. These ages and stages are outlined and concrete suggestions are made—a practical guide to parents for building sound attitudes in a child toward his body and its functions in health as well as in sickness.

The chapter "When You Wake Up It Will All Be Over" is devoted to the psychological preparation of the child for an operation, including the clarification for the child of why the operation is necessary and what to expect in the hospital. It is secrecy and unpleasant surprises which increase the possibility of trauma; no child forgets or forgives easily the parent or doctor who has deceived him.

In exploring the emotional problems of the child who is hospitalized with a prolonged illness or who is bed-ridden at home, the author also offers many practical hints on how to keep the sick child happily occupied in bed while also keeping him in touch with the outside world of friends and school.

In another excellent chapter, the impact of the child's illness on other members of the family is brought out, and finally, Mrs. Hartrich shows how the convalescent child can be helped in his gradual readjustment to normal living. It is a difficult step for the child to relinquish his dependency but if he is to function again at full capacity, physically and emotionally, the author states that, "The child whose needs are met in sickness as well as in health will more readily achieve this goal."

HELENE S. ARNSTEIN
for the Book Review Committee

How to Play with Your Child

By Arnold Arnold

New York: Ballantine Books, 1955; 35c

This reviewer, for one, wishes that Mr. Arnold, a graphic and industrial-design consultant—who, incidentally, has designed a number of exciting toys for children—had made his book, *How to Play with Your Child*, a frankly personal account of what

one creative father has learned from playing with his son. Those portions of his book which deal with what he himself has done, or observed, or wants to do, are both highly entertaining and stimulating. But when he is tempted to talk about the psychodynamics of play and, especially, of family relationships, he arrives at conclusions which are often questionable.

On the positive side, the book offers a great deal of first-rate advice on how to relate any parent's work—housework or professional skill—to any child's play, on how to be a good story teller and about what constitutes truly creative play with toys, as well as as with art materials, music and the like. The author makes his own obvious creativity seem attainable to less gifted humans. His chapter, "How to Use Toys and Instructions," contains a most impressive example of how a parent's introduction of certain play materials to his child may determine whether the materials will be soon discarded or will lead to many hours of fruitful and satisfying activity. Most parents will also find many helpful and fresh ideas in his discussion of how to buy toys and judge the value of play materials.

Parents should not consider themselves failures, however, if their best efforts in any given situation do not produce the rosy results promised by Mr. Arnold. But all in all, if one takes certain slightly precious or unrealistic passages in the book with a grain of salt, there is much of value here for very little money.

MARY HOOVER
for the Book Review Committee

Feeding Your Child

By Samuel M. Wishik, M.D.

New York: Doubleday & Co., 1955; \$3.50

This is a comfortable middle-of-the-road sort of book that will encourage parents to trust both the experts and themselves.

The book is about feeding, but it is also about children and how their growth and development determine their food needs

and their reactions to food. It has the easy, conversational style of a kindly pediatrician who has done a lot of talking to mothers and knows from his experiences as a father, too, just what he's talking about. Beginning with the question, "Shall I Nurse My Baby?" Dr. Wishik gives you the pros and cons of the case so fairly and sympathetically that a mother can feel comfortable about her choice, whichever it is.

About three-quarters of the book is devoted to infant feeding—the how-to-do-it details, the ups and downs of breast-feeding, bottle feeding, interpreting the baby's needs when he cries and when he doesn't, formula preparation, adding solid foods, weaning, nutritional needs, meal planning and so on. The last quarter of the book carries on this same understanding of a child's needs through his preschool age into adolescence, considering along with his nutritional requirements such matters as dinner with the family, manners at the table, special feelings about food, the left-handed child, puberty, over-weight, illness and convalescence.

"Growing With Your Child, the Importance of Timing" is a final brush-up chapter on a child's emotional development as it relates to his growth, food needs and preferences.

Emphasis throughout is on the fact that children are all different, that they change rapidly and are likely to get along pretty well with parents who are fond of them and know enough about babies and children to let them be themselves at each stage of growth.

MARY E. BUCHANAN
for the Book Review Committee

CSA of Bangalore, India

The Child Study Association of America took great pleasure in receiving the first Annual Report of the Child Study Association of Bangalore, India. In this report, the Recording Secretary notes that CSAA "has shown great interest in our Association and is willing to cooperate with us, and is eager to give every possible help." CSAA extends congratulations to this new organization on the accomplishments of its first year.



Books of the year for children

Selected by the Children's Book Committee of the Child Study Association

These titles have been selected from the children's books published during the calendar year 1955. For convenience they have been arranged in age groupings, but many have a far wider appeal than could be indicated. Books of outstanding quality are starred (). Titles designated (†) are books which illuminate today's world for children.*

This list can be purchased from the Association for 25¢. All the books listed are on exhibit at Association headquarters, 132 East 74th St., N.Y.C.



Collections

***NORA KRAMER'S STORYBOOK FOR THREES AND FOURS.** Edited by Nora Kramer. Illus. by Beth and Joe Krush. Gilbert Press. \$2.95. Stories and poems in a delightful collection from outstanding authors, kept at just the right knee-high level. Lively illustrations. (under 5)

***FAVORITE STORIES OLD AND NEW.** Selected by Sidonie Matsner Gruenberg. Doubleday. \$3.95. A valuable selection well arranged for introducing children to many kinds of reading, now revised and enlarged. (5-9)

THE ILLUSTRATED TREASURY OF CHILDREN'S LITERATURE. Edited by Margaret E. Martignoni. Reproductions of original pictures. Grosset & Dunlap. \$4.95. A large and varied sampling of the best in children's literature, traditional and modern. A rich source for family reading aloud.

***RIDE WITH THE SUN: Folk Tales and Stories from All Countries of the United Nations.** Edited by Harold Courlander for the United Nations' Women's Guild. Illus. by Roger Duvoisin. Whittlesey. \$3.50. Representative and well loved stories in an attractive collection. (9 and over)

THE TALKING TREE AND OTHER STORIES. Selected by Augusta Baker. Illus. by Johannes Troyer. Lippincott. \$3. Folk tales, some familiar, some not, collected by a skilled storyteller, retaining the earthy flavor of their origin. (9-12)

THE BOYS' BOOK OF THE SEA. Edited by Nicholas Monsarrat. Whittlesey. \$2.95. The lure of the sea pervades this collection of famous stories. (12 and over)

HEROES, HEROES, HEROES. Compiled by Phyllis Fenner. Watts. \$3. Stories of courage and endurance, from many sources, exemplifying both physical and spiritual bravery. (12 and over)

***YOUTH, YOUTH, YOUTH.** Selected by Albert

B. Tibbets. Watts. \$3. A varied collection of outstanding stories for teenage boys in an inviting format. (12 and over)

STORIES FROM SEVENTEEN. Selected and edited by Bryna Ivens. Lippincott. \$2.75. Stories of young love and maturing experiences in school and after, in a well chosen collection for girls. (13 and over)

Poetry

***MOUSE CHORUS.** By Elizabeth Coatsworth. Illus. by Genevieve Vaughan-Jackson. Pantheon. \$2. Delicate, tender poems about the tiny, silent tenants of pantry and attic. (5-8)

THE GOLDEN PICTURE BOOK OF POEMS. Selected by Ilse Hayes Govoni and Dorothy Hall Smith. Illus. by Grace Dalles Clarke. Simon & Schuster. \$1. A fresh collection of rhymes, traditional and modern. (5-8)

POEMS OF PRAISE. Selected and illustrated by Pelagie Doane. Lippincott. \$2.75. Verse, familiar and otherwise, relating young children to God and His world, lovingly gathered into an appealing book. (5-10)

***SING A SONG OF SEASONS.** By Sara and John Brewton. Illus. by Vera Bock. Macmillan. \$3.50. Verse for all the year, highlighting all special days, and the changing seasons, garnered from many sources by two expert anthologists. (6-12)

A DILLER, A DOLLAR. Compiled by Lillian Morrison. Illus. by Marj Bauernschmidt. Crowell. \$2.50. Light hearted verse, delightfully spoofing school and the agony of learning. (all ages)

***100 POEMS ABOUT PEOPLE.** Selected by Eleanor Parker. Illus. by Ismar David. Crowell. \$3. The infinite variety of human life, its humor, tragedy and adventure, in a distinguished portrait gallery of real and imaginary people. (13 and over)

***IMAGINATION'S OTHER PLACE.** Compiled

by Helen Plotz. Illus. by Clare Leighton. Crowell. \$3.50. Rich and exciting collection, witty and profound, for mature young lovers of poetry and science. (14 and over)

Christmas

- BROWNIES—IT'S CHRISTMAS!** By Gladys L. Adshead. Illus. by Velma Ilsley. Oxford. \$2. Old fashioned story of how Brownies made Christmas for the old folk and vice versa. (4-7)
- WITH BELLS ON.** Written and illus. by Katherine Milhous. Scribners. \$2. Tender Christmas "putz" story of the Pennsylvania Dutch country in Conestoga wagon days. Beautifully illustrated. (7-10)
- THE BOY ON THE ROAD.** By Marguerite Vance. Illus. by Nedda Walker. Dutton. \$2.25. Warmth and tenderness pervade this story of a miracle of faith in Jesus' time. (7-10)
- ***WELCOME CHRISTMAS!** Selected by Anne Thaxter Eaton. Illus. by Valenti Angelo. Viking. \$2.50. A treasure trove of verses to greet the holidays, delicately illustrated. (For the family)

For the youngest: under five

- BABY'S FIRST BOOK.** Written and illus. by Garth Williams. Simon & Schuster. \$1. Clear, colorful pictures of familiar objects and toys on easy-to-handle cardboard pages.
- ***THE BABY HOUSE.** By Norma Simon. Illus. by Adrienne Adams. Lippincott. \$2. A loving picture book for the very youngest about getting ready for new babies: puppies, kittens and a baby brother.
- A TINY BABY FOR YOU.** By Nancy Langstaff and Suzanne Szasz. Harcourt, Brace. \$2.50. Pleasing photographs and brief text help an older child welcome a new baby in the family.
- ***A LITTLE HOUSE OF YOUR OWN.** By Beatrice Schenk de Regniers. Illus. by Irene Haas. Harcourt, Brace. \$1.75. The many kinds of secret houses a child can conjure up for being alone or with his friends. Endearing diminutive pictures.
- THE LITTLE RED HOUSE.** Written and illus. by Grace Skaar. Scott. \$1.75. Tells in brightly pictured detail about the building of a house and the family who live in it.
- IS THIS YOU?** By Ruth Krauss. Illus. by Crocket Johnson. Scott. \$1.50. Humorous pictures and text invite the pre-schooler to participate in making a book about his daily doings.
- BRAVE JOHN HENRY.** Written and illus. by Margot Austin. Dutton. \$1.75. A small boy thinks up terrible creatures to scare his friends and test his own bravery.
- ***SPRINGTIME FOR JEANNE-MARIE.** Written and illus. by Francoise. Scribners. \$2.50. A little girl searching for her lost lamb finds an unexpected friend.
- ***PLAY WITH ME.** Written and illus. by Marie Hall Ets. Viking. \$2.50. In the meadow an eager little girl learns to wait patiently for the small creatures to come to her.

COME FOR A WALK WITH ME. Written and illus. by Mary Chalmers. Harper. \$1.50. Susan and her friend, Will Rabbit, take a stroll along a twisty road in a delicate little picture story.

PINNY'S DAY AT PLAY SCHOOL. By Jane Belk Moncure. Photos by Morris H. Jaffe. Lothrop. \$1.50. A little girl's day at nursery school, related in unposed photographs and simple text.

A DOG CAME TO SCHOOL. Written and illus. by Lois Lenski. Oxford. \$1.50. Davy's dog disrupts the routine in a small picture story about a boy's day in first grade.

- ***ONE STEP, TWO . . .** By Charlotte Zolotow. Illus. by Roger Duvoisin. Lothrop. \$2. The sights and sounds of a spring morning bring delight to a tiny girl and her mother. Rhythmic text and bright pictures for counting.
- ***DANCING IN THE MOON.** Written and illus. by Fritz Eichenberg. Harcourt, Brace. \$2.25. Gay nonsense rhymes offer an introduction to numbers in a distinguished picture book.
- WAKE UP, FARM!** By Alvin Tresselt. Illus. by Roger Duvoisin. Lothrop. \$2.50. Early morning in the farm yard in bright pictures and simple, repetitive text.
- ***THE WONDERFUL FEAST.** Written and illus. by Esphyr Slobodkina. Lothrop. \$2. When Farmer Jones feeds his horse, there's enough left to go round in the barnyard. Satisfying blend of simple text and vivid pictures.
- ***MILLIONS AND MILLIONS AND MILLIONS!** Written and illus. by Louis Slobodkin. Vanguard. \$2.50. Delectable picture book telling in jolly rhymes and detailed drawings about a world "full of a number of things."
- WHAT'S YOUR NAME?** Written and illus. by Zhenya Gay. Viking. \$2. Animal guessing game in simple, pleasant rhymes and goot, furry pictures for the youngest animal lovers.
- BIG TALK.** By Miriam Schlein. Illus. by Harvey Weiss. Scott. \$2.25. A baby kangaroo is reassured by his mother that he will some day be able to do all the things he yearns to do.
- THE LITTLE BRASS BAND.** By Margaret Wise Brown. Illus. by Clement Hurd. Harper. \$2. The instruments of the band march through a lighthearted, rhythmic picture story.
- ***WORLD FULL OF HORSES.** Written and illus. by Dahlov Ipcar. Doubleday. \$2.50. Horses, from work animals to showy performers and racers, plod and highstep in beautiful illustrations with brief text.

Ages five, six and seven

- ***FROG WENT A-COURTIN'.** By John Langstaff and Feodor Rojankovsky. Illus. by Feodor Rojankovsky. Harcourt, Brace. \$2.50. Refreshing pictures match the strong rhythms of this Appalachian mountain ballad of the wooing of Miss Mouse.
- ***THE TRAVELLING MUSICIANS.** By the Brothers Grimm. Illus. by Hans Fischer. Harcourt, Brace. \$3. The donkey, the dog, the cat and the rooster of the old tale again fire the world with their music in a decorative book.

- GRIMM'S FAIRY TALES. Retold by Rose Dobbs. Illus. by Gertrude Elliott Espencheid. Random. \$1. Eight favorites of these German folk tales in a gentle retelling with pleasant pictures to match.
- *THE STORY OF NOAH'S ARK. Retold and illus. by Tony Palazzo. Garden City. \$2.50. Large dramatic picture book of the creatures and events which always endear this story to young listeners.
- THE UGLY DUCKLING. By Hans Christian Andersen. Illus. by Johannes Larsen. Translated by R. P. Keigwin. \$2. Macmillan. Beautiful pictures feelingly illustrate this classic in a fine new rendering.
- THE DUCHESS BAKES A CAKE. Written and illus. by Virginia Kahl. Scribners. \$2. With too much yeast added, the lady and her pastry rise to extraordinary heights. Jolly nonsense in rhyme and pictures.
- THE PRINCESS AND THE WOODCUTTER'S DAUGHTER. Written and illus. by Winifred Bromhall. Knopf. \$2. The old but ever appealing story of the lonely little princess who finds happiness in a woodcutter's cottage.
- A BALL FOR LITTLE BEAR. By Emily Broun. Illus. by Dick Mackay. Aladdin. \$2.25. What happened when Big Bear plucked the sun out of the sky for Little Bear to play ball with—a humorous Indian legend.
- *THEODORE TURTLE. By Ellen MacGregor. Illus. by Paul Galdone. Whittlesey. \$2. Fuddy-duddy Mr. Turtle's remarkable "forgetory" gets him into all sorts of difficulties. Droll picture story with memorable drawings.
- THE HAPPY LION IN AFRICA. By Louise Fatio. Illus. by Roger Duvoisin. Whittlesey. \$2. Preposterous story and wonderful pictures bring us more adventures of the happy lion and his joyous return to his beloved zoo.
- CHAGA. Written and illus. by Will and Nicolas. Harcourt, Brace. \$2.50. A huge elephant gets a mouse-eye view of the world which teaches him kindness to small creatures. Brilliant pictures.
- SEVEN STORIES ABOUT A CAT NAMED SNEAKERS. By Margaret Wise Brown. Illus. by Jean Charlot. Scott. \$2.50. Warmth and humor in childlike stories, all about a venturesome, affectionate little cat.
- THE LOVELY TIME. Written and illus. by Audrey Chalmers. Viking. \$2. A young cat proves his competence and his right to share in the good things of cat life in a winsome tale with lovable pictures.
- *DIGBY: *The Only Dog*. Written and illus. by Ruth and Latrobe Carroll. Oxford. \$2.75. Beautifully illustrated story of the only dog on an island filled with cats and other animal friends.
- YOUNG KANGAROO. By Margaret Wise Brown. Illus. by Symeon Shimin. Scott. \$2.25. Endearing story of a kangaroo as he grows in his mother's pouch and then learns to cope with life's hazards and joys.
- JEAN'S WHALE. Written and illus. by Nils Hogner. Abelard-Schuman. \$2.50. A tale of fishermen whose bad luck changes when they succeed in beaching a whale. Colorful illustrations.
- MISS POSY LONGLEGS. By Miriam E. Mason. Illus. by Maud and Miska Petersham. Macmillan. \$2. How a rambunctious calf of long ago protected the family homestead from Indian looting. Heart warming pictures.
- PLAYING POSSUM. By Edward Eager. Illus. by Paul Galdone. Putnam. \$2.50. A little boy and his city family cope with a possum in the country. A funny story with matching pictures.
- WHEN IS TOMORROW? By Nancy Dingman Watson. Illus. by Aldren A. Watson. Knopf. \$2. Happy plans for each tomorrow's adventures help a little girl understand about time.
- *HAROLD AND THE PURPLE CRAYON. Written and illus. by Crockett Johnson. Harper. \$1.50. A small boy's crayon draws him into a series of adventures on a moonlit night when he should've been asleep—and maybe he was.
- THE SUMMER SNOWMAN. By Gene Zion. Illus. by Margaret Bloy Graham. Harper. \$2. Little Henry deep-freezes his snowman until summer, to the delight of the whole town.
- SNOW BIRTHDAY. By Helen Kay. Illus. by Barbara Cooney. Ariel. \$2.50. Stephen's longing for snow is only too abundantly fulfilled. Joyous pictures.
- ONE MITTEN LEWIS. By Helen Kay. Illus. by Kurt Werth. Lothrop. \$2. A small boy who always loses one mitten finds an ingenious solution. Lively pictures.
- MOP TOP. Written and illus. by Don Freeman. Viking. \$2. Young Marty discovers the advantage of sartorial neatness when he is almost mistaken for a floor mop! Hilarious pictures.
- HOME ON THE RANGE. Written and illus. by Berta and Elmer Hader. Macmillan. \$2.50. A boy on a ranch and an Indian boy from a reservation exchange positions but each finds that his own life was best. Beautiful pictures.
- A WHISTLE FOR TOOTLES. By Rose Friedman. Illus. by Margaret Bradfield. Abingdon. \$1.50. Inviting listener participation is this lively story of a boy who learns to whistle up his dog.
- *THE POPPY SEEDS. By Clyde Robert Bulla. Illus. by Jean Charlot. Crowell. \$2.75. A small Mexican boy brings beauty, needed water and good will to his village in a simple, touching story. Effective, bold drawings.
- SKIING WITH PER AND KARI. By Tomm Murstad. Illus. by Christian Kittelsen. Childrens Press. \$1.50. Elementary instruction in skiing woven into a story about two Norwegian children. Jolly pictures.
- *CROW BOY. Written and illus. by Taro Yashima. Viking. \$2.75. A gifted artist tells in unusually beautiful pictures the moving story of a lonely little boy in school in Japan.
- *THE COLUMBUS STORY. By Alice Dalgliesh. Illus. by Leo Politi. Scribners. \$2.75. The wonder of the great discovery of earth's shape, for those who are just beginning to wonder. Stirring pictures.

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***DAVY CROCKETT: Frontiersman and Indian Scout.** By Hazel H. Davis. Illus. by William Moyers. Random. \$1. Timely life story of the famous frontiersman, told with dignity and distinction for younger readers.

LITTLE GOLDEN BOOKS. Simon & Schuster. 25c each.

***OUR WORLD.** By Jane Werner Watson. Illus. by William Sayles.

HOUSES. By Elsa Jane Werner. Illus. by Tibor Gergely.

***A PONY FOR TONY.** By William Gottlieb. **THE TWINS.** By Ruth and Harold Shane. Illus. by Eloise Wilkin.

5 PENNIES TO SPEND. By Miriam Young. Illus. by Corinne Malvern.

Picture stories on subjects of interest to a small child are attractively presented in these inexpensive books.

Ages, seven, eight and nine

***ALICE IN WONDERLAND.** By Lewis Carroll. Illus. by Marjorie Torrey. Random. \$2.95. An ideal Alice for younger children; unadulterated Lewis Carroll, but without the digressions that so often go over the heads of young listeners. Exquisite pictures present Alice exactly as she should look for today's children.

THE AMIABLE GIANT. Written and illus. by Louis Slobodkin. Macmillan. \$2.25. A misunderstood giant, a wicked wizard and a brave little girl in a modern fairy tale presented in the author's usual imaginative vein.

***ON BEYOND ZEBRA.** Written and illus. by Dr. Seuss. Random. \$2.50. The incomparable Doctor has extended both the alphabet and himself to concoct more zany verses and even zany creatures.

MERE MICHEL AND HER CAT. Retold by Margaret Cardew. With original illustrations. John Day. \$2.25. An old French classic steeped in robust humor and skulduggery about a guttersnipe cat, a devoted maid-servant and a villainous butler. Fine for reading aloud.

THE TAILOR'S TRICK. By Rosalys Hall. Illus. by Kurt Werth. Lippincott. \$2.50. Rollicking tale of how a young man of old New England won the wife of his choice. Exuberant pictures.

SPACE CAT VISITS VENUS. By Ruthven Todd. Illus. by Paul Galdone. Scribners. \$2. Humorous adventures of an impudent cat and his Air Captain master in space and on the moon.

THE BOY WHO DISCOVERED THE EARTH. By Henry Gregor Felsen. Illus. by Leonard Shortall. Scribners. \$2.25. Tongue-in-cheek humor in the story of a boy from outer space who points out earth's wonders to a discontented earth-boy.

FREDDY AND THE BASEBALL TEAM FROM MARS. By Walter R. Brooks. Illus. by Kurt Wiese. Knopf. \$3. Mystery, machinations and men from Mars are all mixed in with a nonsensical baseball antic among the well known animals on Mr. Bean's farm.

POMPON. By Dorothy K. L'Hommedieu. Illus. by Marie C. Nichols. Ariel. \$2.50. A vain city

poodle learns to enjoy the country in an easy-reading story with delectable dog pictures.

THIS CAT CAME TO STAY! By Elizabeth Kinsey. Illus. by Don Sibley. Watts. \$2.50. Lively, easy-to-read family story of two children and their efforts to provide a home for a cat and her kittens.

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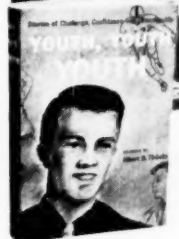
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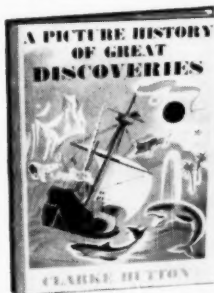
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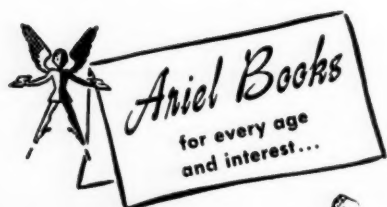
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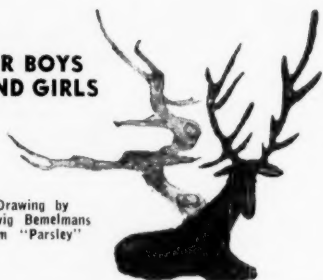
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